



HERALD CALENDAR.

BOSTON UNIVERSITY.	May 28
School of Theology closes.	May 29
School of Law "	May 29
College of Music "	May 29
Theological Examinations.	May 29, 30
Fall River District Conference, at First Church, Taunton.	June 2-4
Providence District Ministerial Association, at Woonsocket, R. I.	June 9, 10
New Bedford District Conference, at South Sandwich.	June 16-18
Norwich District Preachers' Association, at South Manchester.	June 22-23
Hamilton Camp-meeting begins Tuesday.	Aug. 19
Sterling Camp-meeting.	Aug. 25-30
Springfield District Camp-meeting.	Aug. 26

ZION'S HERALD.

THURSDAY, MAY 22, 1873.

SERMON READING.

The habit of New England has been so long established in the matter of written discourses, that our Methodist audiences in these Eastern States quite readily accustom themselves to the growing innovation on the part of the young men, upon the usage of our fathers in this respect. Some of our churches have had such a succession of reading ministers, that the absence of the manuscript fills a portion of the hearers with some dismay, lest they should be forced to listen to a disconnected exhortation, rather than to a logical discourse. We notice with pain the growing habit, especially among our young men, of absolute dependence upon their fully-written sermons, on all occasions. We are confident that they are entailing upon themselves an oppressive burden without any corresponding benefit to themselves or their hearers; they are certainly depriving their ministrations of a spontaneous and magnetic power that can only rarely be attained in the use of a fully-written discourse, and they are liable to fail in securing in their audiences the vital results chiefly to be sought in pulpit ministrations.

Our own experience, in a majority of the cases where manuscripts are constantly used, has been that the preaching has been fully as extemporaneous as in the instance of those who have spoken without notes. There is full as much extemporaneous writing as speaking. A man may rattle off a discourse with his pen as rapidly and with as little thought as a voluble speaker with his tongue. There is even a greater temptation to indolence, and to the use of previous preparations where manuscripts have been accumulated. We have heard many state-written sermons, while, from necessity, an address delivered without notes, must have some fresh thought in it.

The whole style of language and expression is different in a written from a simply premeditated and spoken discourse, where the speaker has had any proper mental discipline. The latter is much more direct, positive, comprehensive and impressive. When one sits down with his pen, he is constantly tempted to adorn his discourse, to polish his periods, and to chasten his style. The result is, the rhetoric becomes conspicuous, and the sentences so harmonious that they only arrest the attention by their beauty and splendor of ornamentation. The young minister is tempted to choose such texts and subjects as will display his skill, or admit of ready composition and illustration; and we are sure to have ornate discussions upon all the prevailing topics of the hour, charming discoveries of hidden splendors in poetic snatches of Holy Scripture, long and involved quotations from the poets of the day, and everything but the vital, searching, personal, self-dedicating application of the old, old truths of sin, repentance, pardon, and the work of the Spirit.

We have heard written discourses from some of our leading Methodist preachers (we are always sorry to hear them, however rich they are, from their influence as examples) which have searched us through and through. We have been made to forget that the men were reading. They have become Apostles of Christ to us, and have spoken the word of power. They have really preached, and not simply read. Every sentence has been crowded with a thought, and the whole informed with the Holy Ghost. But these were occasional discourses, and the men that uttered them thought out clearly a solemn message, before writing it. The great body of their imitators simply write a religious exercise, sometimes highly seasoned, without much point or power, and just as well adapted to one occasion as another. The great object of preaching is overlooked. It is simply the rehearsal of a religious composition of more or less ability. It may, in a measure, cultivate the mind and taste of the hearer; it may interest him like a grateful song; it may excite the admiration of a class simply as a literary performance, but it does not powerfully convict of sin, persuade to holiness, or prepare for the hour of temptation and of dying. Who ever heard of a conversion during the progress of such a sermon? The Methodist pulpit will certainly be short of its evangelizing power if it imprisons itself within the bonds of a compressing manuscript.

The natural effect of such a course is at once manifest in the marked change in the style and character of the preaching where the written sermon has taken the place of the spoken. Its subjects are indeed more varied, but they are also less practical and infinitely more pointless. They usually conform better to the canons of grammar and rhetoric, but they fail to touch with a natural abruptness and spontaneity the centres of feeling and action, and therefore do not arouse the convictions

of the hearers, or leave any very profound impression behind them.

If our young men yield in their early years to the temptation to use the scaffolding of manuscripts, they will find themselves growing up helpless without them. It is better to stumble and fall a hundred times, and to recover and try again, than to entail upon the whole ministerial life such a depressing incubus. We do not believe in purely extemporaneous preaching, even when a man is abruptly called to interpret Scripture before an audience. Every minister should habitually follow out carefully, lines of religious thought, and make himself familiar with them, so that he may be ready in any exigency. Every discourse should be fully and carefully considered, thoroughly planned and digested, and laid out in all its proportions in his own mind, just as it must be to be written. He must accustom himself to speak with an audience before him, looking into their eyes, and to have a full command of his thoughts when standing upon his feet in the presence of thousands. This is a matter of habit, to be sought after and cultivated. It is within the possibility of every intelligent man, if he will pursue it with adequate perseverance and prayer. We have heard Dr. Olin with a manuscript, and Dr. Olin without. We could sit calmly and wonder over the great thoughts of the reader in the first instance, but we were his subjected servants in the other; moved at his will, and almost helpless in his power. We most earnestly entreat the younger members of our ministry to throw aside the written discourses. It will cost an effort. It will be a serious embarrassment at first. It will awaken unpleasant criticism; but it will ultimately give an amazing power, and make the ministry of the Word an evangelizing force such as has not heretofore been realized.

THE AGE OF HOCUS-POCUS.

The Holy Pontiff is said to be suffering from a dangerous relapse, which may indeed terminate fatally before these lines reach our readers, from his imprudence in giving audience to a company of French pilgrims whom his sympathizing heart could not turn away without the favor of his blessing. And it looks as if the pilgrimages of last season to various shrines, are to be revived with renewed vigor, for they certainly receive sanction and sympathy from very high quarters in the Church.

It is indeed remarkable that hocus-pocus can exert any very powerful or extensive influence in this enlightened age; but it is no less strange than true, that a marvelous amount of new material in this line is springing into life at every turn. A few months ago the thoughtful world was disgusted with the stories of La Salette and Lourdes, in France, and the endless trains of pious pilgrims to the shrines of Belgium, Spain, Italy, the Rhine Valley, and Austria, to say nothing of the long established and frequented holy places of Switzerland and the Tyrol.

The very latest of these humbugs has found a habitation in Alsace, in the valley of Weiler, where the Holy Virgin is said to have appeared in person to console and comfort the afflicted French Catholics of that region, who are so foolish as to believe the story of the intriguing priests, that the Germans intend to force the whole country to become Lutheran. A few little girls had heard this tale of terror from the lips of a man in charge of their school, and while wandering in the forest, impressed with the danger impending, against which they have just been admonished to pray to the Virgin, the latter appears to them clothed in white, with golden crown and veil, and other insignia such as adorn the Virgin at holy altars. Terrified at the supposed apparition, the children run home and tell the story, and from this slight thread of folly originates a shrine which in the course of a few months becomes famous, and is visited by thousands and thousands.

The pious sisters follow the children to the spot, and they see the Virgin in the distance. She beckons to them, and they approach; she whispers to them, and they listen. The burden of her breathings is against the oppressors who would make the land German and Protestant. And then, of course, the next phase is to have some dire disease cured in answer to prayer. Nine days, on the spot were required for this, when the Virgin consented to perform the miracle. This miracle was heralded to the surrounding land by the Catholic sheet, which is the sole study of the priest ridden ones of all the region where the deed was done, and the affair placed on the high road to success.

In a little while the railroad could scarcely carry all that on certain festive days repaired to the shrine, some to pray, and some to scoff. And the course was by no means confined to the poor and ignorant. The matter soon took a sort of patriotic turn, and was found by the priests a capital theme on which to build up prejudice against the Germans. The Virgin was even seen one day waving a conquering sword over an imaginary host that resembled the victorious columns that crossed the Rhine, and was heard to utter the dire prophecy that these would all soon succumb, if loyal Catholics would only visit her shrine and pray to that effect.

Men and women of culture, led by this patriotic fanaticism, journeyed to the shrine. One lady came thither from Poland, to thank the Virgin of the Valley of Weiler for having cured her daughter of a dangerous malady,

and the fame of this cure brought still others, who gathered in pious ecstasy before the image and shrine raised where she was said to have appeared. This phrensy increased so much that during the month of January last, in all the snows and sleet and mud of winter, no less than ninety thousand tickets were sold for the station which is the stopping place for this shrine.

It was now becoming evident that the priests were using this crazy caprice for the purpose of fanning the flames of hatred and opposition to the authorities, and these latter on the last day of the Carnival, when other hosts were gathered there, determined to put an end to the hocus-pocus, and scatter the crowds to their homes. Some two or three regiments were sent thither with orders to clear the place of the pilgrims as quietly and easily as possible, and to prevent the assembling of any more. Early the next morning the first train bore away great numbers, and so the next, while the returning pilgrims warned all to stay away, for the place was filled with Prussians. It took two days to empty the valley, the priests staying till the last, and then filling several cars with their well-fed persons; and it is now enclosed by a cordon of troops, and those who will go there must show some more legitimate reason than the intent to visit the famous shrine. This is the prosaic end of six months of diseased phrensy, during which no one was found who was cured, but some had heard of those who were, and had met others who had seen the Virgin face to face, though they themselves had not enjoyed the privilege. And now, since this shrine is forcibly suppressed, it is said that the people are running to another not far off. Verily, this is the age of hocus-pocus.

EAST MAINE CONFERENCE.

The East Maine Conference has just closed its quiet and refreshing session in the old town of Damariscotta, situated on a river of the same name, about forty-four miles northeast of Portland. The route from Boston is the same, until you reach the pleasant town of Brunswick, the site of Bowdoin College, that we passed over in visiting the Maine Conference. The institution here is associated with honored names in our Church. Our venerated and much-beloved Professor Johnston, of Wesleyan, is an honored alumnus, as is also our respected correspondent, Dr. Charles Adams. The brothers, Charles and Stephen Allen, of the Maine Conferences, are also, we believe, graduates of this highly-reputed old college. One name with which it is chiefly associated in our minds was singularly suggested to us as we passed by the sight of it carved upon a massive block of granite. We read upon this noble stone lying upon a railroad car—Upham—and supposed it to be the foundation of a monument to be erected to the fragrant memory of that cultivated scholar, that gentle and consecrated Christian disciple, that clear and impressive philosophical and religious writer, that modest and favorite professor, Dr. Thomas C. Upham. The road from Brunswick to the seat of the Conference crosses the Kennebec, (here no longer the dashing river, fretted by falls and rapids, but a broad and noble arm of the sea), at Bath; or rather, the cars, leaving the road-track, roll on to a stout steam ferry-boat, and pass over without disturbing the passengers, to the eastern shore. Bath is a fine city, stretching for many miles along the west bank of the river. It has been a famous ship-building mart. Fine vessels are still growing up from their keels in the various shipyards, but commerce has not yet recovered from the staggering blow which it received during the war, and the steamboat has largely crowded aside the slower, but far more beautiful white-winged sailing vessel. Large ships, however, three masted schooners, and beautiful yachts, sitting upon the water like swans, could be seen, as we sailed across the river, in the process of construction.

Better and more remunerative business (though not in human coin) is just at the present time vigorously pressed in Bath. The astonishing revival which has swept the city for months still continues. Hundreds have been converted, and the work has not exhausted its force. Missionary Secretary Reid stopped there Wednesday evening on his way from Skowhegan, preaching in Wesley Chapel, and his heart was full of emotion, as he related afterwards his enjoyment during the crowded service. We trust this spiritual refreshing will be experienced throughout all Eastern Maine, and the membership of our own, and the sister churches of Christ, be increased an hundred fold through its influence.

Damariscotta is also a ship-building and commercial town. It really forms with New Castle, just across the river, immediately united with it by a short bridge, but one large and closely-built village. Methodism is less than forty years old here. Our young and vigorous friend, Mark Trafton, is one of its fathers, and the memory of some of his early efforts lingers fragrant in the recollection of the older members of the Church. Captain Stetson, the happy guests in whose genial home a number of us were, had a vivid remembrance of one of his doctrinal discourses, of the militant order, three hours in length, (but thought at the time none too long) during which our tall brother seemed to increase his longitude several inches. The church edifice is a neat and very comfortable structure, and the congregation large. It would be a misfortune to Maine if our people this way should discover what a

cultivated and devoted minister has filled their pulpit and pastoral offices for the past year. We will not disclose his name, and thus become accessory to any encroachment upon the territory of this Conference. A fine body of men, although now small, offering an excellent opportunity for growth, is this young branch of the denomination. They are full of zeal, and ready for generous sacrifices, and eminently favored in piety. The religious services were inspiring, and the anniversaries were well sustained.

The missionary evening will not soon be forgotten. Bishop Wiley raised the tide of feeling so high by his instructive and impressive address, that it required no little adroitness and magnetic eloquence on the part of Secretary Reid to seize his audience at that pitch and bear them on for an hour, with increasing interest, over the whole field of our denominational missionary efforts. The audience stood on that pitch and bear them on for an hour, with increasing interest, over the whole field of our denominational missionary efforts. The audience stood on that pitch and bear them on for an hour, with increasing interest, over the whole field of our denominational missionary efforts.

A SOCIAL REUNION.

Rev. C. Prindle writes to the HERALD: "It is now thirty-one years since, in this city, Orange Scott issued *The True Wesleyan*, which became the organ of 'The Wesleyans' who withdrew from our Church after the General Conference of 1840 had declared that 'the simple holding of slaves constitutes no legal barrier to the election or ordination of ministers to the various grades of office known in the ministry of the Methodist Episcopal Church.' The rescinding of this action, and every other unfortunate concession to slavery, subsequently, and the welcome invitation to return, induced a large number of Wesleyan ministers to enter our traveling connection after the war for the union closed, and slavery was abolished. Nearly one hundred of them are now in their seventh year of pastoral work in the Methodist Episcopal Church. These propose 'A Social Reunion' in Cleveland, Ohio. The circular will be found below; and as quite a number of these brethren are within the limits of New England, they can thus be informed in good time for a pleasant entertainment:—

CIRCULAR.

We invite all ministers who were formerly associated with the Wesleyan Methodist Connection in past years, but who are now connected with the Methodist Episcopal Church, in any section of the country, to meet together for social and mutual intercourse in the City of Cleveland, O., June 24, 1873, at 3 o'clock, P. M., to remain together that and the following day.

We are aware that brethren are somewhat scattered; and in some instances it may be difficult to come to this gathering. But let us remember it is only for once in our life; and we doubt not but the zest and flow of soul on the occasion, will be an ample remuneration for all the labor and inconvenience of such a gathering. You will find a cordial welcome in the hearts and homes of brethren in this city.

Should any find it out of their power to be present on this occasion, please write, and let "know your state."

Correspondents will address, C. PRINDLE, No. 34 Cedar Street, Cleveland, O. The meeting will take place in the parlors of the Chapel of the First Methodist Church; corner of Euclid and Erie Streets, and some one will be present on the 24th, to direct brethren to places of entertainment.

LUTHER LEE, } Committee.
L. C. MATLACK, }
C. PRINDLE, }

Cleveland, O., April 30, 1873.

The annual meeting in the city last week of the Social Science Association was one of remarkable interest. The papers read were eminently practical and of the highest order, and the discussions that followed were very able. A conspicuous New York reformer, Dorman B. Eaton, esq., opened the question of the proper government of large municipalities. Col. Higginson read a particularly interesting, well argued and fortified by admitted facts, paper upon the higher education of woman; insisting upon the opening of the doors of Harvard College to her entrance, but intimating that this necessity would not long exist in view of the facilities which Boston University is just ready to afford them. To the wise apprehension of the signs of the times exhibited by the trustees of this institution he paid a high compliment, which he has followed up in an extended and warm article published in *The Woman's Journal* of this city. We could heartily wish that the funds of the University were as generous as the Colonel supposes them to be. We do not share with him his dread of sectarian narrowness, in carrying out the extended plans of the University, but do believe that, while the highest form of Christian faith will ever be illustrated in its Faculty of instruction, the broadest culture and most earnest enthusiasm for true science will be encouraged in every department. President Elliot of Harvard College defended the position taken by that institution in regard to women. He thought that a reaction was now manifest to be seen in the

Western colleges, where mixed classes of the sexes had been instituted, against the plan. At Oberlin, the great body of the ladies now pass through a special, separate course by themselves under their own instructors, only eight of them following the regular curriculum of the college, and entering the classes with the young men. He advocated strongly separate female colleges like Vassar. He thought they were the special demand of the hour. He paid a high compliment to denominational academies, at the expense of the high schools as preparatories for college. Prof. Agassiz, while pleading for equal opportunity for ladies, defended on the whole the policy of Harvard and its President; but Wendell Phillips, Mrs. Howe, and Mrs. Livermore, came down upon him with an extraordinary force of eloquence and personal pleading. Dr. Raymond's account of Vassar, its scope of study, the earnestness of the pupils, and their robust health, improving under constant study, was particularly effective. An essay was read by Joseph S. Ropes, of Boston, on the "Restoration and Reform of our Currency," and a paper on "Public Vaccination" prepared by Dr. Franklin Foster, of New York. The paper of Gen. Walker upon the national census, presented many very important generalizations, which were fully discussed by Dr. Jarvis and others. These papers will, of course, be published, and will have a permanent value.

During the early portion of July, last year, a remarkable body of men was convened in London. It bore the expressive name of "The International Penitentiary Congress." It was a truly representative body, composed of almost every social variety of persons and of professions, from nearly all the civilized nations of the world. While governments, as such, were not officially represented, all the chief nations, through their executives, gave countenance to the gathering. Leading thinkers and philanthropists of many nations provided elaborate papers upon the various subjects involved in the question of the causes, the prevention, and the cure of crime; the construction and management of reformatories and prisons, and the best forms of discipline for the reformation of men restrained of their liberty on account of vice or crime. These subjects were also freely discussed in open meetings by men of the widest reading, reflection and experience upon the various topics. These very valuable papers, and thorough discussions have been brought together, digested, and compiled into a stout octavo of nearly 800 pages. It is published in London, by Longman, Green & Co., and will, without doubt, be for sale by our booksellers. It is an encyclopedia of information on these themes, now so generally discussed among us, and of such vital importance. The reports from the various countries of the condition of prisons and prisoners is especially interesting and suggestive. The report comes at a favorable hour for our Commonwealth, as we are just considering the question of an entire change in our penitentiary system, and are about to erect a new State Prison. Commissioners and Boards, in whose hands these important questions are placed, will find valuable aid in these substantial pages. We shall recur again to the volume after further examination. We are indebted for our copy to Dr. E. C. Wines, official commissioner from the United States.

We do most sincerely congratulate our Episcopal brethren upon their selection of a Bishop for this diocese. The two candidates that, in the end, divided the votes of the Convention, were Rev. Dr. James De Koven, now of Wisconsin, a native of Middletown, Conn., and Rev. Dr. Benjamin H. Paddock, also a native of Connecticut, late a rector of Brooklyn, N. Y. The former, an unsuccessful candidate, was strongly pressed upon the suffrages of the Convention by the higher churchmen, and failed of an election, in part perhaps by the over-earnest and unwise advocacy of his friends, and his ungrateful, personal comparisons with dead and living churchmen, but chiefly for his unsound views, freely expressed, heretofore, as to the actual presence of Christ in the sacramental elements, holding virtually to the doctrine of transubstantiation. He is a very popular man, of marked cultivation, with a peculiarly attractive address. Dr. Paddock is a model pastor, a sincere, but Protestant Churchman, a cultivated scholar, and an attractive speaker, with a particularly pleasant voice, and winning address. It is understood that he will accept the office. We pray for him a long and very fruitful episcopacy.

BOSTON METHODIST MISSIONARY AND CHURCH EXTENSION SOCIETY.

The excellent work for our Church, as well as for the cause of the Redeemer generally, which is being accomplished by this organization, as seen by its Fourth Annual Report, just out, demands more than a passing notice. Under the eminently judicious and faithful superintendence of Rev. G. P. Wilson, regular Sabbath and week-day services are held at the Windsor Street, Washington Square, Eggleston Square, Harrison Square, Mattapan, and Charlestown Neck churches and missions; and new stations have been opened during the year at South Braintree and Allston. Besides, under the faithful labors of the Highland Church members, a mission at Mt. Pleasant (formerly Hamden Street) has been maintained in a private house during the year. Tract distribution to the extent of 43,000 pages has been

carried on, 3,250 pastoral and missionary visits made, 425 sermons preached, 590 prayer-meetings held, 114 conversions realized, 340 children gathered into the Sunday-school, and over \$3,000 raised for Sunday-school and mission expenses.

EDITORIAL PARAGRAPHS.

SCHOOL OF THEOLOGY.—The commencement exercises of the School of Theology of Boston University will be held in Music Hall, Boston, on Wednesday next, the 28th instant, in the afternoon. There will be the usual annual statement by the Dean, addresses by members of the graduating class, and a Baccalaureate discourse by the Rev. Thomas M. Eddy, D. D., Corresponding Secretary of the Missionary Society of our Church. As more than forty churches and congregations in and about Boston are to be specially invited, a grand Methodist reunion may be expected. To secure eligible seats it will be necessary to procure in advance tickets of admission. These can be obtained gratuitously at Mr. Magee's, 38 Bromfield St. Doors will be open to ticket holders at two o'clock; to the general public at half past two. All are invited.

NEW ENGLAND EDUCATION SOCIETY.—To such as are familiar with the facts set forth in the Annual Reports of this Society, there can be no doubt as to its efficiency and usefulness. It is especially gratifying that every year witnesses an increase in the number of its beneficiaries. God is calling laborers into His vineyard, who are resolved that they will enter upon their work with the complete equipment of divine grace and scholastic training. Such workers the world needs, and can well afford to wait for them; but in the meantime the Church should aid them in their endeavors to prepare themselves for future usefulness. A very small reinforcement in the pinch of conflict has often changed defeat into victory; and so it often happens that a hundred dollars to a struggling young man has made his whole life a blessing to the world, and an honor to the Church.

The old scenes on the site of the great Jubilee tabernacle have been enacted the last week, with this noticeable difference: The great crowds that gathered around Barnum's immense tent show no outward signs of unwholesome familiarity with lager beer and whiskey. It is to be said, to the credit of Mr. Barnum, that the most perfect order is preserved in the vicinity, and within his great exhibition. The streets are thronged with visitors pouring along to his vast canvas domes. The scriptural pictures and sentiments on his gilded vans seem to have relieved his circus from all objectionable qualities in the estimation of the moral part of the Boston community; or perhaps the religious portion of the visitors examine the multifarious objects of curiosity, and look at the tame specimens of natural history, without occupying the seats of the amphitheatre, or witnessing the performances of the riders of both sexes. Young Boston has been under great excitement. With characteristic kindness of heart, Mr. Barnum has invited to gratuitous visits the youthful inmates of institutions, and with as characteristic shrewdness, ministers have a free entrance. From what we have heard, it is very evident that many, with their families, have availed themselves of their opportunities. So many have been unable during the past week to visit it, for the crowds, that the exhibition remains open until Thursday, the day of our publication.

Dr. Cuyler, in the last *Evangelist*, records the death, and writes the obituary, of the May Anniversaries in the city of New York. He undertakes a *post-mortem* examination, but we question somewhat his autopsy. He attributes the cause to a national impetuosity and lack of tenacity of purpose. It is rather the national habit of practicalness.—We are disposed to ask, What is the use of all this outpouring of words? And the answer is, it does not pay! The interest in the real thing does not abate; for all the noble charities that heretofore have been advocated before crowded audiences, on public platforms, are still warmly enshrined in the hearts of the Christian community. They do not need the solicitation of eloquent pleading, but give from principle. None of our benevolent treasures are falling largely behind hand; the most are rapidly advancing, although the old eagerness to hear platform eloquence has somewhat cooled. There is in the period of reaction after the excited enthusiasm of the war. The patient in Boston, however, has considerable life yet left in him, which is the more remarkable.

Certain very lively movements have been going on, from time to time, under our office windows. One of the storage rooms for contraband liquors is in the rear of the Wesleyan Association building, under Music Hall. Several times the street in the vicinity has been crowded, as the State police have unloaded tons of beer and whiskey barrels seized and confiscated for breach of law. Evidently there were some mourners over this "body of death," conveyed to its end by the same route as the contraband, but there were more that exhibited something livelier than quiet resignation over the fate of the departed. As the door of the vault closes off, we joyfully respond, *requiescat in pace*; and may your sleep be without a resurrection!

We would ask special attention to the anniversary of the Freedmen's Aid Society of the Methodist Episcopal Church, which takes place this afternoon (Thursday) evening, at Bromfield Street Church. The exercises commence at 2 1/2 and 7 1/2 P. M. Addresses by Bishop Wiley, Dr. Barrows, Rev. J. M. Buckley of Brooklyn, Wm. Lloyd Garrison, and Rev. W. F. Mallaliac. The Hampton Students have unanimously consented to favor the meeting with several of their popular songs.

The Temple Street Church meetings for the promotion of holiness, will be resumed in Wesleyan Hall on Friday, June 6th, at 8 o'clock, P. M. These meetings will be held regularly in this hall for the next twelve months. Those enjoying and such as are seeking, the blessing of perfect love, are especially invited to attend.

The 1st Methodist Episcopal Church, Temple St., reopens next Sunday with a great day for Methodism in this city. Rev. J. A. M. Chapman, D. D., preaches on the morning, Rev. Bishop I. W. Wiley, D. D., in the afternoon, and Rev. Bishop E. S. Jones, D. D., in the evening.

By one of those familiar but always disagreeable slips occurring in a newspaper office, a part of our edition of the last HERALD placed the Maine Conference under the title of New Hampshire. Maine objects to giving her glorious rivers, Kennebec and Androscoggin, to New Hampshire.

The Commencement exercises at Drew Theological Seminary were inaugurated Tuesday, the 13th inst. Bishop Foster delivered the annual sermon, and the alumni

held their reunion on Wednesday evening. Dr. J. F. Hurst was elected president, Dr. John Wiley to the chair of systematic theology. Of the eighteen graduates, two devote themselves to the Japan mission, and one to the Chinese field.

We have been requested to announce that the question for discussion before the Preachers' Meeting, next Monday, is, "Is the home of the saints to be in the earth regenerated?" Affirmative, Jos. Scott, negative, R. W. Allen.

The friends of Rev. Israel Luce, late of the Chestnut Street Church, Portland, last Wednesday evening celebrated his fifteenth wedding anniversary. The house was literally packed. Substantial evidences of regard were given to the amount of about \$300, \$122 of which was in money.

The following names were accidentally omitted from the interesting article of Colonel Little, in our paper this week: Revs. Abram Dow Merrill, Caleb Dustin, and Samuel Kelley were natives of Salem, N. H.

GLEANINGS OF THE WEEK.

The Berkshire Methodist Preachers' Association holds its first session this Conference year at Pittsfield, Monday, May 26.

The Congregational Methodist held a Conference at Opelika, Ga., last month. The first Church was organized in 1852, in Monroe, Ga. They now number about ten thousand members, scattered over the central Southern States.

The State of Pennsylvania passed a law at the last session of the Legislature, exempting from taxation "all parsonages owned by any Church or religious society, with the lands attached thereto, not exceeding five acres." So that Mr. Abbott's crusade against this measure goes the other way, so far as Pennsylvania is concerned.

The ordination of William S. and Samuel W. Howland, sons of Rev. William Howland, of the Ceylon Mission, as missionaries of the American Board, at Conway, Mass., last Wednesday, was a very interesting occasion, and drew a large concourse of people.

At Rev. Dr. Cunningham's recent Tabernacle, San Francisco, Cal., on the second Sabbath, by actual count, there were a few over 2,700 in the pews, chairs, and camp-stools. It is estimated that 3,200 persons were present at the dedication.

Bishop Peck visited Buffalo recently, spending several days, including Sunday. He preached at the Delaware, Academy and Ashbury churches, and held a union prayer-meeting, and also a conference meeting with the brethren, on educational and other topics.

The young women in the Lowell mills last week dedicated a home for the shelter and support of worthy girls out of work, to aid them in procuring a steady and profitable care during working hours, of children whose mothers are engaged in the mills. A noble work, truly.

The hue and cry of some fifty members of Rev. Mr. Reeves' Church, Albany, because he lately omitted the close communion dogma from his list of essentials to the faith of the Baptists, does not sound well from those who glory in Spurgeon, who teaches just that kind of belief.

The rejoicing throughout Christendom at the late liberal revocation of the edicts of Japan against the religion of the Bible, comes from the following literal translation of the repealing mandate from the Japanese minister of foreign affairs:—

"Your Excellency:—With regard to the individuals who embraced the Christian religion, our Government, desirous of doing away with customs which might offend the feelings of the foreign powers, has already, since last summer, secretly ordered the chiefs of Fu and Ken to cease arrests. From this moment the placards, which have till now been affixed to the notice-boards, are withdrawn. On these placards was written the law which prohibited Christianity. You can communicate to your colleagues and the ministers of the other powers."

TANA-TOMI.

The average earnings of our people exceeds that of any other country, yet it is, according to the last census, only \$800 a year per capita. Salaries for the average \$1,500, and the learned professions not over \$2,500.

It is now confidently expected that as one valuable result of Livingston's African adventure, the slave trade will be suppressed on the eastern coast of that country; and it is no longer dubious what the influence of the Christian powers will be on the western coast.

Our reference last week to the decision recently of the courts, by which steamers are to be held rigidly to account in all cases of collision, will be appreciated when we add now that there are more than 150 steamships plying between our shores and Europe, all taking the same great circle route. How much may be imperiled on any foggy night, is readily perceptible, but for the utmost caution possible.

The new regulations of the land office provide that any 24 year old citizen of the United States, or who has declared his intention to become such, may enter not over 100 acres; associations can enter not over 320; associations of four persons or less, extending \$5,000 in working or improving mines, 640 acres. Prices are fixed at \$10 if over 15 miles from any completed railroad, and \$20 if within that distance.

J. E. Chamberlain, president of the St. Joseph Fruit Growers' Association of Michigan, says that sanguine fruit growers estimate the crop of peaches at one third of the full crop—the peach trees killed by the severe cold being mostly old and sickly. Apples never looked better. Pear trees are unharmed. Grapes promise an abundant crop. Strawberries are in a splendid condition, and will yield a full crop. Cherries and plums promise equally well.

Doctor Schlemm, who has for some time been digging on the site of ancient Troy, thinks he has struck the colossal Trojan wall described by Homer. It is built of cut stone, held together by clay, three and a half metres wide on the west, and four on the east side.

The Free Tabernacle of the Methodist Episcopal Church in Thirty-fourth Street, New York, was opened Sunday, May 4. A large congregation was present, and interesting addresses were delivered by Rev. W. P. Abbott, Rev. John E. Cookman, Rev. Dr. Haven, and others.

Gov. Beveridge has appointed Miss Francis E. Willard (president of the Ladies' College, Evanston) trustee of the Woman's Centennial Association of America for the State of Illinois.

Bishop Simpson and family have removed to Long Branch for the season. The "Christian Society of Inquiry" of the Illinois Wesleyan University will be addressed by Mrs. Jennie F. Willing, on Sabbath evening, June 15.

Mexico, not to be behind the rest of the nations, has taken her turn at "persecuting" the Jesuits. The police of the city of Ajaca have been ordered to disperse the assemblies in which they live.

Rev. Resin Sapp, President Elder of Grand Rapids District, Michigan Conference, died May 5, of cancer in the stomach, aged fifty-seven. He joined the Conference in 1838 and had been a faithful itinerant, widely known and influential.

The Methodist

MAINE CONFERENCE.

THIRD

The Conference was spent in religious direction of John Allen. Bishop took the chair.

The 8th question was located, at relation of John Allen from the Conference amount the Conference draw. Of this amount East Maine Conference derived.

Take up the 3d question. P. Norton and J. H. Took up the 4th reported withdrawn membership. The report was continued.

Wm. H. Merrill was elected to Elder's office, was admitted, and elders. The relation of sent because of sickness collection was taken into \$52.65.

It was voted that if of a brother is not a member of the Committee, the report to the Conference.

Ruel F. French was admitted, and elected. The case of George H. table.

The order of the next Conference was adopted. The Committee, the report to the Conference.

Prof. Townsend addressed in behalf of the School of Theology. Rev. Mr. Gilbert presented a communication.

The American Bible Society was presented and read. Bishop Haven was Conference concerning presence in Mexico, at the Several elegiac verses were introduced.

Prof. Townsend, excellent sermon from clause of the 1st verse every weight, and the best use of the disciples.

The church was invited, to listen to a lecture on Mexico, and

The Methodist Church.

MAINE CONFERENCE.

SKOWHEGAN, May 9, 1873.

THIRD DAY.

The Conference met at 8 o'clock. An hour was spent in religious exercises, under the direction of John Allen. At 9 o'clock the Bishop took the chair.

The 5th question was taken up. C. C. Cone was located, at his own request. The relation of John Collins was made effective. Stephen Allen stated that he held \$307.46 from the Conference trustees, for which amount the Conference was at liberty to draw. Of this amount, \$88 belonged to the East Maine Conference. A draft was ordered.

Topic up the 3d question. The relation of P. Norton and J. R. Day was continued.

Topic up the 4th question. H. Heath was reported withdrawn from the ministry and membership. The relation of D. H. Hanna was continued. J. H. Trask and Wm. H. Meredith were admitted, and elected to Elder's orders. Frank W. Smith was admitted, and elected to Deacon's orders. The relation of Jos. E. Walker, absent because of sickness, was continued. A collection was taken in his behalf, amounting to \$52.65.

It was voted that in case the examination of a brother is not doctrinally satisfactory to the Committee, the facts in the case shall be reported to the Conference.

Ruel F. French and Delano Perry were admitted, and elected to Deacon's orders. The case of George Boynton was laid on the table.

The order of the day, fixing the site of the next Conference, was taken up. Invitations were received from Farmington, Winthrop, Bath, Wesley Church, Hallowell, Gardiner, and Biddeford. Biddeford was selected.

Prof. Townsend addressed the Conference in behalf of the School of Theology of the Boston University.

Rev. Mr. Gilbert presented the claims of the American Bible Society.

A communication from David Copeland was presented and read.

Bishop Haven was invited to address the Conference concerning his recent experience in Mexico, at his convenience.

Several clergymen from other Conferences were introduced.

AFTERNOON.

Prof. Townsend, of Boston, preached an excellent sermon from Hebrews xii., second clause of the 1st verse: "Let us lay aside every weight, and the sin that doth so easily beset us." The discourse was followed by several earnest exhortations.

The church was filled to its utmost capacity, to listen to a lecture from Bishop Haven on Mexico, and all were entertained and profited by one of the most pleasing and instructive lectures that we have ever listened to.

EVENING.

The church was filled to its utmost capacity, to listen to a lecture from Bishop Haven on Mexico, and all were entertained and profited by one of the most pleasing and instructive lectures that we have ever listened to.

FOURTH DAY.

C. Munger conducted the opening exercises.

Topic up the 7th question—"Who have been elected and ordained Elders this year?" Eldridge Gerry, Ira G. Sprague, Ossville H. Stevens, Benj. F. Pease, and J. Roscoe Day were elected.

Leave of absence was granted to Brothers Stout, Cousens and McMillan.

Fifth question resumed. H. C. Sheldon, Edward C. Barker, Richard Vivian, and F. W. Pickles were elected to Deacons' orders. Jeremiah Hayden, having been an Elder in the Free Baptist Church, his orders were recognized.

The tenth question was taken up: "Was the character of each preacher examined?" George Webber, D. D., Presiding Elder of Gardiner District, and J. Colby, of Readfield District, presented written reports which indicate the usual prosperity among the churches of those districts.

A communication from A. Sanderson, Presiding Elder of Portland District, was read, expressing his ardent love for his brethren and their work, and asking a superannuated relation, which was granted him. D. B. Randall reported resolutions of sympathy, which were unanimously adopted.

C. J. Clark, S. F. Wetherbee, and A. S. Ladd were appointed a committee to collect from preachers and others a substantial fund of sympathy for Brother Sanderson, and eighty dollars were collected.

J. M. Howes and J. H. Mason were located at their own request.

On motion of S. Allen, a resolution was adopted tendering to Rev. H. P. Torsey an assurance of the high appreciation in which his faithful and efficient labors, both educational and religious, are held by the Conference, and also of the deep sympathy with him in his affliction.

F. M. Pickles, a probationer of the Eastern British Wesleyan Conference of two years' standing, was admitted to full connection.

Wm. H. Meredith, F. W. Smith, R. F. French, D. Perry, and F. M. Pickles were called to the altar, and after prayer by the Bishop they were affectionately addressed, and the usual disciplinary questions proposed by the Bishop.

AFTERNOON.

Conference met at 2 o'clock P. M., D. B. Randall in the chair.

A document relative to the support of the Bishops, etc., was read and laid on the table.

Communications from Revs. Wm. Beavins, Ministerial delegate from the Baptist Missionary Convention, and G. N. Marden, Ministerial delegate from the General Conference of Congregational Churches in Maine, were read, and referred to the committee to nominate delegates to the several corresponding bodies.

The stewards presented a report of the list of claims for superannuated preachers and widows, which was adopted.

The work of the Women's Foreign Missionary Society was brought before the Conference, and appropriate addresses were made by Dr. Reid, Secretary of the General Missionary Society, Prof. Cushing, of LaSalle Seminary, and D. H. Hanna, of Portland.

EVENING.

A meeting was held in the interest of Sunday-school work. Rev. E. Martin conducted the services. J. Cobb offered prayer. Stirring speeches were made by J. M. Freeman, of the Sunday School Union, New York, T. A. Goodwin, of Indiana, and Dr. Reid.

SUNDAY.

Notwithstanding the storm which prevented the attendance of the people from out of the village, the church was crowded at an early hour.

At 9 o'clock occurred the Conference Love Feast, led by J. Colby. It was a lively, cheerful, happy meeting, as Methodist love feasts usually are.

At 10 o'clock the Bishop preached from Heb. x. 7: "Let us come."

It was a powerful sermon, full of vigorous thought and strong points, designed to strengthen our faith in the great plan of salvation, the vicarious atonement of Christ, and to encourage his hearers to labor faithfully in anticipation of final victory.

After the sermon the following were ordained deacons: Ruel F. French, Delano

Perry, Frederic M. Pickles, Henry C. Sheldon, Frank W. Smith, and Richard Vivian.

At 2 P. M. Dr. Reid preached a very excellent and effective sermon from Psalm cxix. 129: after which the following were ordained Elders: J. Roscoe Day, Eldridge Gerry, Jr., Wm. H. Meredith, Benjamin F. Pease, David H. Hanna, Ira G. Sprague, Ossville H. Stevens and James H. Trask.

At 7 P. M., the Missionary Anniversary was held. J. Cobb presented the report of the Conference Missionary Society, Prof. Cushing, of Amherst, Mass., and Dr. Reid, of New York, delivered eloquent and appropriate addresses.

FIFTH DAY.

After an hour of prayer, led by S. P. Adams, Rev. J. M. Freeman, Assistant Secretary of the S. S. Union, was introduced, and addressed the Conference in behalf of the Sunday-school and Tract interests.

Resolutions relative to raising funds for Conference claimants were introduced, and after remarks by various members the whole matter was referred to a committee of seven, consisting of A. W. Pottle, D. B. Randall, G. F. Cobb, S. F. Wetherbee, A. R. Sylvester, and H. B. Abbott.

H. C. Sheldon was admitted on trial.

Charles B. Pithole, and W. W. Baldwin, were announced as having been admitted by transfer.

The claims on the Conference funds were reported, the amount collected, and the manner in which it had been appropriated.

George Webber, L. P. French, P. Jacques, H. B. Abbott, H. Foster, S. Allen, and C. C. Mason, were elected Trustees of Appeals. George Boynton was discontinued from being on trial; A. F. Chase was continued; C. C. Whitney was located at his own request.

H. B. Abbott and S. Allen were requested to communicate with Dr. S. M. Vail, who is present in Germany, assuring him of the sincere affection and gratitude of the Conference for donations heretofore received.

AFTERNOON.

Met according to adjournment at 2 o'clock P. M., Dr. S. Allen in the chair.

Devotional exercises were conducted by W. S. Jones.

The report of the committee on the Bible cause was presented by C. Munger, and after discussion and various amendments, was adopted.

The report of the committee on amusements, after considerable discussion, was adopted.

Dr. Reid, of New York, addressed the Conference on the subject of Missions, in an eloquent and impressive manner. Various questions were proposed relative to the expenses of the society, etc., which were satisfactorily answered by the Doctor. Adjourned to meet at 7 P. M.

EVENING.

Met according to adjournment, and the religious exercises were conducted by C. Anderson.

James Nixon was continued on trial.

D. H. Hanna was admitted to full connection and elected to Elder's orders.

A. S. Weed, publisher of ZION'S HERALD, was introduced, and addressed the Conference in the interests of the Church paper.

J. P. Mace and the Secretaries were appointed a committee to publish the minutes.

The report of the committee on the Sabbath was read and adopted, as was also that of the committee on the Tract cause.

Memorial services were made the order of the day, at 9 o'clock.

C. J. Clark was elected Historical Secretary, to hold office till the next year.

Dr. S. Allen presented the second report of the committee on Education, which was adopted.

At 9 o'clock Memorial services were introduced. The 108th hymn was sung, and selections from the Scriptures were read by W. B. Bartlett.

A biographical sketch of Rev. F. C. Ayer was then read by C. C. Cone, after which portions of the burial service were read by Mr. Wright, and a fervent prayer was offered by Dr. S. Allen.

D. H. Hanna and J. Hayden were, after the prescribed disciplinary examination, set apart to the office of an Elder in the Church of God—the orders of J. Hayden, received in the Free Will Baptist Church, having been previously recognized by the Conference.

The report of the committee on Temperance was presented by O. M. Cousens, and on motion laid on the table.

SIXTH DAY.

The Conference met at 7 o'clock A. M. Devotional exercises were conducted by J. B. Lapham.

C. C. Cone and J. McMillan were made superannuated without appointment.

The report on Temperance was taken from the table and adopted.

Reports from committees on Claims, Tobacco, Family Worship and Church Extension were read and adopted.

The committee to arrange for a semi-centennial celebration at the next, or fifth session of the Conference, was appointed, consisting of D. B. Randall, G. Webber, P. Jacques, E. Martin, Judge H. B. Baker, of Hallowell, J. S. Clapp, of Brunswick, and E. H. W. Smith, of Augusta.

The following was introduced by K. Atkinson, and unanimously adopted by the Conference:

Resolved, That we tender our thanks to Bishop Haven, for the kind and able manner in which he has presided, and his re-assignment to the Maine Conference is requested, if possible.

Thanks were voted the citizens of Skowhegan, the railroad companies, and the secretaries.

The Bishop announced the transfer of A. B. Smart from the New York East Conference.

The vote whereby Biddeford was fixed as the site of the Conference was reconsidered, and the matter was left to the Committee on Semi-Centennial and the Presiding Elders.

After a brief religious exercise the appointments were read and the Conference adjourned.

The following are the appointments:—

PORTLAND DISTRICT.

ISAAC LUCE, Presiding Elder (P. O., Portland).

Portland, Chestnut Street, Sylvester F. Jones; Pine Street, David H. Hanna; Congress Street, C. B. Pithole; Pleasant Street, to be supplied; Island Church, John C. Perry. Cape Elizabeth, supplied by J. Sanborn; Cape Elizabeth Ferry, Benjamin Freeman; Cape Elizabeth Depot, Daniel B. Randall. Falmouth and Yarmouth, Oswell H. Stevens. Casco Bay Islands, supplied by Ezra Sanborn. West Cumberland and Raymond, to be supplied. Gray, J. H. Trask. Gorham, C. H. Zimmerman. Saccarappa, S. F. Strout. Scarborough, A. Cook. Saco, S. F. Wetherbee. Biddeford and South Biddeford, Ammi S. Ladd. Oak Ridge and Kennebecport Center, Charles Andrews. Cape Porpoise, to be supplied. Newfield, Joseph A. Strout. West Newfield, Nathan Andrews. Shapleigh, Jonathan Fairbanks. Kennebecport Depot, John Cobb. York, Kenel Kimball. Kittery Navy Yard, Charles C. Mason. South Eliot, Asbury C. Traflet. Eliot, H. Hezekiah. Berwick, L. Lord; South Berwick, Charles B. Mitchell. Maryland

Ridge, Alpha Turner. Alfred, Charles Munger. Goodwin's Mills, Jabez E. Buden. Hollis, supplied by W. H. Traflet. Johnson, John Gibson. Kears Falls, John Mitchell. Kittery, Charles W. Blackman. Kennebec, Gershom F. Cobb. Baldwin, Marcus Wright. Bartlett and North Conway, F. W. Pickles. Conway and Conway Centre, supplied by W. H. Turkington. South Standish and Standish, to be supplied by B. F. Pease. Buxton and North Gorham, John M. Woodbury. Fryeburg and Stow, supplied by J. M. Howes. Sweden, Denmark and Lovell, supplied by J. L. Lidstone.

GARDINER DISTRICT.

GEORGE WEBBER, Presiding Elder (P. O., Kent's Hill).

Gardiner, William S. Jones. Bath, Wesley Church, J. R. Day; Beacon Street, Kinman Atkinson, Richmond, John B. Lapham. Bowdoinham, True P. Adams. Brunswick, H. C. Sheldon. Harpswell, supplied by H. B. Abbott. Lisbon, Thomas J. Tru. Lewiston, Park Street, Charles J. Clark; Main Street, supplied by D. W. Lalsure. Auburn, E. Martin. Monmouth, Francis Grover. Leeds, supplied by Silas M. Emerson. North Yarmouth, Pownall, and South Auburn, Nathan D. Center. Durham and Freeport, George W. Barber. East Poland and Minot Corners, W. Vivian. North Auburn, Delano Perry. Mechanic Falls, Daniel Waterhouse. Oxford, A. B. Smart. South Paris, Oliver M. Cousens. North Norway and Albany, supplied by H. Kendall. Bridgton, Noah Hobart. Naples, to be supplied. Rumford, Alva Hatch. Andover, Thomas Hillman. Woodstock, supplied by W. B. Snagg. Chelsea, Wm. Moore. Giles and Mason, to be supplied. Gorham, N. H. Joseph Hawks. Livermore, H. B. Wardwell. Harford and Peru, to be supplied. South Waterford, Oldfield, and Harrison, S. D. Brown. Upton and Errol, N. H. Ira G. Sprague.

READFIELD DISTRICT.

JOSEPH COLBY, Presiding Elder (P. O., Gorham).

Hallowell, Parker Jacques. Augusta, Roscoe Sanderson. North Augusta and Sidney, R. F. French. Waterville, Abel W. Pithole. Fairfield, Howard B. North. Fairfield Centre, E. Gerry, Jr. Skowhegan, Alanson R. Sylvester. Madison and Anson, supplied by C. E. Biabe. New Portland and New Vineyard, Henry Crockett. Solon and Athens, Luther P. French. Industry, J. Hayden. West Waterville and North Sidney, to be supplied. Moreau and Northwood, Charles K. Ryan. Strong, F. W. Smith. Phillips, West Phillips, and Rangleway, David Church. Farmington, W. W. Baldwin. Kingfield, Freeman, and Salem, Charles W. Averill. Farmington Falls and Vienna, J. W. Smith. New Sharon, to be supplied. East Wilton and Temple, R. G. Wilkins. Weld and Carthage, P. E. Norton. Livermore Falls, Wm. H. Foster. Fayette, J. P. Cole. Wayne and North Wayne, Ephraim E. Colby. Kent's Hill and Readfield Corner, J. M. Hutchins, E. Robinson. East Readfield, to be supplied. Belgrade and Mount Vernon, John R. Masterman. Winthrop, Stephen Allen. Wilton, Enoch T. Adams.

Henry P. Torsey, President, Joseph L. Mace, Secretary, and the Secretaries were appointed a committee to publish the minutes.

Members of Kent's Hill Quarterly Conference.

EAST MAINE CONFERENCE.

DANIEL SCOTT, May 15, 1873.

Bishop Wiley presides over the Conference with ability, and dispatches business promptly.

B. S. Ayer was re-elected Secretary, C. Stone, Assistant, and W. W. Marsh, Recording Secretary.

L. D. Wardwell was elected cashier of the Conference.

A. Kendall, E. F. Hinks, J. N. Marsh, H. Murphy, E. Bryant, R. Day, and J. B. Gould were continued as superannuated. J. S. McKellar located at his own request, and B. F. Stinson was made effective.

The superannuates are S. Bray, N. Norris, V. H. Phillips, E. H. Small, J. Marsh, J. Ayer, L. Wentworth, E. B. Fletcher, C. L. Browning, W. H. Crawford, and Daniel Cox.

Two have gone to their heavenly home: Jesse Harriman and Bachelard.

The following brethren, having passed the required examination, were passed from the first to the second class: John Morse, J. W. H. Cromwell, and H. H. Clark. S. L. Hanson and C. H. Bray, not being before the Committee, were continued in class of first year.

W. B. Eldridge, E. Skinner, M. G. Prescott, T. Gerrish, W. Farr, D. Tribou, M. D. Miller, S. M. Dunton, M. C. Beale, A. J. Lockhart, and F. Bragdon were continued on trial.

Dr. Reid was introduced, and briefly addressed the Conference on mission work and claims, the time being limited by the hour for adjournment.

The Sabbath-school Anniversary was held in the afternoon, C. A. Plumer presiding. After prayer by B. S. Ayer, speeches were made by W. L. Brown, C. B. Beese, and G. R. Palmer.

At the missionary meeting in the evening the Bishop presided, and with Dr. Reid, made the addresses of the occasion.

The wisdom of the General Conference in selecting their missionary secretaries is well sustained by the two we have heard from to-day, and Dr. Reid said: "The Bishop's remarks were worthy of the man. His address to the class for full membership in the Conference was of great force and beauty, and elicited the hearty responses of the whole body. His sermon upon the Sabbath, upon 'Substitutional Atonement,' was a production of rare merit and won the warm approval of the young and the old. His address to the class for full membership in the Conference was of great force and beauty, and elicited the hearty responses of the whole body. His sermon upon the Sabbath, upon 'Substitutional Atonement,' was a production of rare merit and won the warm approval of the young and the old. His address to the class for full membership in the Conference was of great force and beauty, and elicited the hearty responses of the whole body. 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AN ARCTIC PALESTINE.

BY REV. CHARLES W. DENISON.

In dim rays of floating light,
We mount the old and dismal height,
And through the gloom of the frost,
We seem in orient wonders lost.
Stretched far away, on every hand,
Behold the paths of Holy Land!
In frozen vistas, faintly seen,
We tread thy realm, dear Palestine!
By hill and vale, by desert plain,
In feeble grandeur here remain!
Yonder the Mount of Olives towers,
With vineyard bergs and polar flowers;
Here sleeps the waveless Galilee,
And there the dark and cold Dead Sea!
No orange blossoms light upon
The buried Vale of Ajalon;
Old Kishon's Jordan's pearls are still
In chains of wintry gloom lie still!
On Sharon's mound lie drifted snows,
Harren of bloom, or fragrant rose;
And only wastes of glitter gem
These frigid plains of Bethlehem.
Tall, crystal shafts, from Jewish won,
Tower on the steep of Lebanon;
And Herman's spurs aloft arise,
All desolate, to the heaving skies.
Fair Jordan's banks, and rippling stream,
Give back no sound, no radiant beam;
No Bethel prayer, no temple hymn,
Swells from the cliffs of Gerizim;
No leper this Bethesda waits;
No crowd may pass these Gaza gates;
These melting fountains never are,
The groves of old Gethsemane;
No Calvary, more dark, more drear,
May lift its glory fronted here;
And not one echoing harp may tell
Where roasts thy throne, O, Israel!
Stern Sinai, wildly, fiercely grand,
Hurls shadows on an unknown land;
No voice of men, no beam, or bird,
These Arctic realms have ever heard;
Yet over all their barren zone
Jehovah builds His sovereign throne;
And cherubim and seraphim
Still gather here to worship Him!

THE SUNDAY SCHOOL.

Sunday, June 1.

LESSON, IX. Jacob in Egypt.

Topic: God guiding His servants.

Golden Text: "Thou shalt guide me with thy counsel, and afterward shall give me to glory." Ps. lxxiii. 24.

1. The old man's journey.
2. The presence of the Lord.
3. The waiting son.
4. The joyful meeting.
5. The cordial welcome.

Notes on Genesis xiv.

BY T. H. NEWELL, D. D.

THE JOURNEY TO EGYPT.

Here begins a new stage in the history of the covenant people. The chosen family is to be developed into a chosen nation. A permanent religious state, a divinely organized commonwealth, with institutions fixed for ages, is to be evolved from the patriarchal nomadism, in order that all nations may be blessed in the seed of Abraham. The sublime revelations and spiritual experiences which distinguished the great patriarchs from all other men were not to vanish with them, but were to be organized in a national consecration, which were to be immortal as the race itself. To this end the rough altar of the wilderness must be developed into a temple, the roving shepherd must become a citizen, the sheik a judge or king. Abraham was called out of the Chaldean cities, he might shake himself clear from the Chaldean idolatry. He went forth from the massive walls of his idol-worshipping fathers, into the solitude of the vast Asiatic plains, under the deep Asiatic heavens (Chap. 15, 5), and there heard and saw his covenant God, as He never would have revealed amid the splendid idolatry of Ur and Uruk. And now for more than two centuries, Abraham and his children had walked and talked with Jehovah, as they moved from one pasture to another between Sychem and Beerseba. God's promises, God's covenant, had become a family possession, a family passion; and now for their own good, as well as for the good of the race, they had contact and conflict with the temptations from which Abraham was called to flee. Amid the hostile and idolatrous Canaanitish tribes there was no opportunity for leisurely national growth, while they were in constant danger of absorption; but in the Egyptian sojourn they had the contact with the world's highest civilization, which gave them the opportunity of isolation and antagonism which saved their religion and their national life from extinction. Egypt's fat soil made Israel tent with fruitful generations even under oppression, and her wisdom, art, social and religious institutions deeply tinged the national character, and even shaped some of the religious rites of Israel. Jacob knew that this period of Egyptian sojourn was to come, for it had been predicted to Abraham (Gen. 15, 13-15), and so recognized now the call of Providence. The sacred rhetoric rises in tone at the opening of this chapter, as if the writer felt the inspiration of this crisis.

V. 1. And Israel set out; the writer uses here at the opening, the covenant name, from a sense of the national significance of this journey, yet afterwards directs his attention to the personal experiences and movements of Jacob. He came down from Hebron to Beerseba, the camping-place by the wells in the edge of the desert, where Abraham had called on Jehovah, the ever-living God; and where Isaac his father had sojourned so long and where, amid the scenes of his childhood, looking down upon the desert which like a sea separated his new home and new life from the old, he offered sacrifices to the God of his Father Isaac, who there had first taught him the name of that God.

V. 2, 3. And God spoke unto Isaac. Jacob thought himself led by the hand of Providence, yet we may imagine him oppressed by sadness, as he turns his back upon the land of promise, the land of his childhood and manhood, the land where were the graves of Abraham, and Isaac, and of his beloved Rachel, and thus his face towards the beloved desert. It is thus that God is to make Canaan his inheritance. But in his trial God appears to him, as he did to Abraham in a similar crisis (Chap. 15, 1), and to Isaac when the same doubt oppressed him (Chap. 25, 24), and the same cheering words come to Jacob that came to them: Fear not; God is his inheritance, as He was to them.

V. 4. I will go down with thee into Egypt, and "if God be with us, who can be against us?" and I will also surely bring thee up, and thou shalt dwell in a land of thine own. Wonderfully worded promise. Personally he was then bidding those scenes an everlasting farewell, but in the mediatorial language which was to spring from him, and with which as heir of God's covenant he was identified, he would return again. In this hope, by faith, he was to lead, though he would live in Egypt, for it is immediately, Joseph shall put his hand upon the eyes of love, then in death, the last duty of love. Ancient writers of other nations often make pathetic allusion to this last ministrations of affection, (cf. Homer, II, 11, 483, Odys, 11, 426, and 24, 296, Ovid, Her. I, 102, etc.).

V. 5. And the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him, instead of transporting them upon camels and asses, as was usual in Palestine. The use of the Egyptian wagons, and the fact that they were sent by Pharaoh himself, evidently made a deep impression, and is emphasized by the writer (see note on Chap. 46, 27). On the direct route from Hebron to Beerseba, the hills are too steep and sharp, and the surface is too rocky to allow of travel in wheeled vehicles. Artificial wagon roads have now been constructed through that country. But whoever could pass from Beerseba east of the direct route, through the great wady Et-Khulit, and thence through the valleys to Hebron (Robinson, I, 215).

V. 6. Came into Egypt, Jacob and all his seed; at first summarily expressed, yet afterwards (vv. 28, 29), details are given.

THE MUSTER-ROLL OF ISRAEL.

V. 7-9. And these are the names of the children of Israel which came into Egypt. There is a painstaking minuteness in the dates and statistics of this history, which stands in wonderful contrast with the round numbers and vague statements of mythical narratives. The numerical and statistical difficulties, so much dwelt on by Colenso and others, mostly arise from an ignorance or perverse misapprehension of the antique style of the author, which must present real difficulties even to candor and learning. We cannot, within these limits, notice all the cavils of objectors, and simply point out the correct interpretation, which is easily reached, by a candid study of the author's style here and elsewhere. A comparison of this muster-roll with that made by Moses, 200 years afterwards, given in Numbers 26, and with that given in the first chapters of I Chron., will show how it is to be understood. It is not a full census of the whole family of Israel, since none of the wives are mentioned anywhere, nor of Israel's descendants, since only two female descendants occur in it, nor is it intended to give already all the grandsons of Jacob who were born in Canaan, for, as his sons migrated in the prime of life, it is wholly improbable that no children were born to them in Egypt, where it is said that Israel was "fruitful, and increased abundantly," but the list of Numbers gives us no new names. This is simply a list of the heads of tribes, and of the grandsons and great-grandsons who became heads of independent tribal families, whether born in Canaan or in Egypt (Kurtz, Kell). Five of the grandsons here mentioned are missing from the list in Numbers, probably because the families became extinct; two of the grandsons of this list appear there as great-grandsons, an unusual variation, when it is seen that they appear only as heads of families, and not in their personal relation, while the two women had some special historical importance—Dinah, as Jacob's daughter, who was connected with the daughter of the Shechemites (Chap. 34), although he may have had other daughters, (v. 7), and Leah, or Serah, daughter of Asher, who were heads of tribes, and of tribal families, two female descendants, and Jacob himself. The author groups them in four lists: 22 descendants of Leah, to which he adds Jacob himself, without mentioning it (as though implied in the expression of V. 8, "Jacob and his sons"), making 23, 14 descendants of Rachel, 16 of Zilpah, and 7 of Bilhah, making 29 in all. They are again grouped as 06 of the Canaan family, 8 of the Egyptian, and Jacob himself (vv. 26, 27). Yet intention to the Hebrew idiom will lead the careless or captious reader to suspect discrepancies in the narrative, as when it is said, (V. 27), that "all the sons of the house of Jacob that came into Egypt were 70," although Joseph and his two sons had just been mentioned as necessary to complete the number (see the same statement in Deut. 10, 22); in V. 15, "all the souls of his sons and daughters," although only one daughter is mentioned, and when Jacob himself must be included with the descendants of Leah (v. 13), to make the number 70. So it is no discrepancy when it is made probable from the usage of Jewish and Benjamin, that some of their sons were born after the descent into Egypt. St. Stephen, following the LXX. Old Testament, calls the number 75, which number the LXX. makes up by reckoning in five other heads of families not mentioned in the Hebrew.

ISRAEL IN EGYPT.

V. 28. And he sent Judah before him. Judah appears as a leader among his brethren, having taken the responsibility for the return of Benjamin, and having conducted the negotiation with Joseph (Chap. 44), with such pathetic eloquence as to bring matters at once to a crisis, and compel Joseph to throw off his disguise.

V. 29. The men are shepherds. In spite of the fact that shepherds were an abomination to the Egyptians, Joseph introduces his brethren as shepherds; yea, for that very reason he does so. This fact would secure them the isolation demanded by their providential mission. (See introductory note.) The monuments as well as ancient historians fully attest the hatred which the cultured Egyptians felt towards the rude and irregular nomads.

V. 34. Land of Goshen. Concerning its admirable adaptation to the Israelitish colony, see note on Chap. 45, 10.

Berean Lesson, VIII. 2d Quarter.

Seed Thoughts.

(Supplementary.)

1. What moved Pharaoh to make so liberal proposals to Joseph?

2. What did Pharaoh mean by, "commanded?"

3. Why did he direct that the aged father and little children should come?

4. What did he mean by "regard not your stuff?" Bring, or leave it? Why?

5. What half of Asiatic ambassadors is indicated by the change of name? money? (Eastern sovereigns kept several hundred changes of name in their wardrobes for such occasions.)

6. Why were such abundant provisions sent to Joseph?

7. What meant, "See that ye fall not out by the way?" Change their purpose? Get lost? Quarrel among themselves? Cautionary word for Benjamin?

8. About how long was this journey?

9. What was meant by Jacob's heart fainting?

10. Why did he disbelieve?

11. How could the sight of the wagons revive him?

12. What did Jacob mean by, "It is enough?"

13. Did Jacob show any emotion arising from Joseph's honor?

14. How can you account for Joseph's harshness in taking Benjamin from his father?

15. Is there seen anything of retaliation, or revenge in Joseph?

16. Why did he "comfort his brethren?"

17. Why did not Joseph during his long sojourn in Egypt communicate with his father?

The Family.

CHRIST GIVETH REST.

BY MARILLA.

Weary traveler, rest at sea,
Tossed by wind and billow,
Seeking rest and finding none
On thy thorny pillow!Way-worn traveler, weak with thirst,
Far from home and gladness,
Telling in life's desert path
With a soul-deep sadness,
Dreading ever the darkness night,
Feeling still the morrow,
Feeling not so other heart
Could have known such sorrow;Sudden wanderer! from the fold
Far hast thou been straying,
Longing for thy Shepherd's love,
Still return delaying!Roam no longer! No'er canst thou
Peace and joy inherit,
Save as lambs in Jesus' fold,
Trusting in His merit.Pause and listen, though the night,
Dark with grief, be o'er thee!
Christ can pity! He has trod
All this way before thee.Art thou thirsting? Hear the words,
Sweet as honey from heaven;
"Whoever will, may come,"
Is the promise given.Here are waters for the soul,
Freely flowing fountains;
Telling wanderer! Hither come
From those darkened mountains.Troubled voyager, doubt no more;
Though the storm hath bound thee,
Christ is with thee on the wave;
Grace is all around thee.Christ can calm the angry wind,
He can smooth thy pillow,
He can bear thee safely on
O'er the foaming billow.O, hush brightly to the heart
Crowned by earth's deep sorrow,
Dawne the glory of a morn,
With no dark to-morrow!Thus the glorious morn will break,
When these hands are riven,
And we wake, in rapture sweet,
In the fold of heaven.

—The Baptist Union.

THE LITTLE CAMP.

BY ANNA WARNER.

CHAPTER IV.

(Continued.)

It was impossible to sit still any longer. With that, the whole band of children rose to their feet; Esther indulging in a dancing motion which seemed to say that the long up-hill walk had not tired her much.

"But there is a great deal to do before night, uncle Eden," said Fenton.

"When are you going to begin? What o'clock is it now?"

"Near twelve."

"What is to be done first?"

"What do you think of lunch?" said Mrs. Ponsonby. A suggestion which instantly brought the young ones in a compact group around her. The basket in her hand was uncovered now, and there a delicious pile of sandwiches unfolded from the white napkin. The children sat standing and gazing.

"O! I'm so glad we came!" said Essie again. "Have you got any water, aunt Patty?"

No water. So then there was an expedition to the spring; of Mr. Murray and Fenton in the first place, but all the children trooping after them. They came back with a pailful of excellent quality.

"It's a good way off, though," said Fenton. "Where shall you pitch the tent, uncle Eden? Don't you think it had better be over that way?"

"The ground falls that way. We should have less view. I am going up yonder—to that group of trees near the highest part of the hill."

"There? Why, it'll be an awful job to get the water, for tea and everything. Are you going to keep Will or Benson with us, uncle Eden?"

"No. The bringing of water I am going to entrust to you."

"When?" said Fenton half under his breath. "I hope you'll be very economical, aunt Patty, in the use of it. Uncle Eden, I shall have to walk a mile a day, to bring all the pailfuls that will be wanted."

"Well?" said uncle Eden.

"What are you going to trust to me, uncle Eden?" said Esther.

Mr. Murray finished his sandwich, and unfolded in Mrs. Ponsonby's basket a reserve of white peaches. The children made one exclamation, and then exclamations were stopped.

"If we had known these were here," said Fenton, half way through one juicy sphere. "Did you know she had got them, uncle Eden?"

"Who?"

"Aunt Patty, I mean. Did you know she had got these in her basket?"

"I did."

"We needn't have gone for the water."

There was a general laugh at Fenton's expense, which he, busy with another peach, did not mind; and then Mr. Murray, remarking that this boy wanted something more to do, rose up and began to move towards the above mentioned clump of trees, which stood on nearly the highest ground of the hill.

Here the outlook was wide and fair, even more than from the place where they had been sitting. The river came more into view, and the uplands beyond Mosswood; Mosswood itself lay too low and too near to be seen but in part. By Mr. Murray's direction the sled was dragged to this spot with its load; one of the men was set to clearing a piece of the ground from its encumbering growth of huckleberry bushes; the other was sent back with the unloaded sled to collect a supply of firewood; "to begin with," as Mr. Murray said. Then Mr. Murray and Fenton went off together; quite out of sight or hearing. The cutting down of the huckleberry bushes was rather a slow business; they grew so thick and were so uncomely woody, as Benson phrased it. It was easy waiting, however, up there under the shadow of

the trees. If the sun was bright, the air was deliciously tempered and sweet, to those who had been gasping in the oven-like heats of the valley. Mrs. Ponsonby sat down and enjoyed it. The girls could not

